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WEEKLY REVIEW.

—The Rev. Dr. Wilson has been seriously ill, but we are happy to hear that he is nearly well again.

—Six more victims crushed to death under the wheels of Juggonath! Such is the report that comes to us from Bengal. Yet the late editor of the *Friend of India* dipped his pen in the blackest ink in denouncing the missionaries for their denunciation of Juggonath. The present editor of the *Friend* takes the correct view of this abomination. There must be a defective Police in Bengal; we have been assured, year after year, that the Police were making such arrangements that nothing of the kind could happen again.

—Mr. Anstey, at the head of a well-disciplined and well-mounted corps of sixteen lawyers (half of them barristers and half counsellors), has gained a victory in the High Court and brought off the fifty Parsees charged with having committed a riot on Malabar Hill, near the Tower of Silence. Whatever comes between this gentleman and his object, he seems to regard as little less than an impersonation of Satan. Mr. Souter, Commissioner of Police and Mr. Brown, Superintendent, were denounced in the most vilifying terms, and the Judge, in summing up, characterized the attack as unwarranted, scandalous and disgraceful. On the other hand, Mr. Anstey saw in the jurors before him the most intelligent body of men he had ever seen acting in that capacity. No little surprise is manifested, in the community at large, at the verdict, and the judge himself expressed his doubt of its correctness. There seem to have been great rejoicings among the Parsees, at the result of the verdict. The report of the trial makes a book of 70 pages.

—It is to be hoped that the war with the Ashantees may result in such restrictions of the power of the sovereign, as shall guard his people from the frightful barbarities hitherto practised upon them.

—We have received a little book called "The Fountain, a collection of Hymns and Songs, for Public and Social Temperance Meetings, compiled by Rev. W. J. Gladwin." There are nearly 100 pieces in this collection, and not many of them known in India we suppose. The book will be heartily welcomed by sons of temperance. It costs 4 annas, and is to be had at the American Meth. Mission Press, Lucknow.

—In the *Antiquary* is a paper on Walking through Fire. Though forbidden, the practice appears not to have been entirely abandoned in Southern India. A boy, aged 14, lately lost his life from burns received in attempting to perform the ceremony. He had had an attack of jaundice, and the family made a vow to Draupati that if he recovered they would go through the fire. The temple officials and others went through it without harm, but this lad, perhaps paralyzed through fear, fell down in the fire-pit and was so badly burned that he died two hours after.

—At the beginning of last year there appeared in the leading journals of England, a statement signed by a large number of the most highly reputed physicians, regarding the baleful effects of the use of alcoholic liquors. It was a well-advised effort to awaken if possible the public attention to the alarming spread of intemperance in the land. We trust that it was not without fruit. Still it is a very remarkable statement which we saw the other day, to the effect that the whole of the indemnity to be paid to America on account of the Washington claims, would be met by the increase in the revenue from spirits and wines last year, in the United Kingdom. Some may look upon this as a matter for congratulation; but it seems to us like taking the stones from the foundation of a house to add another story to the building. This is the perilous feature about England's great prosperity; it is weak at the foundation. The superstructure towers aloft, and is glorious to look upon; but the fall is a mere question of time, and great will be the fall thereof.

A good many leading members of the medical profession in New York and its vicinity, presidents and professors of medical colleges, etc., have united in this declaration:

We believe alcohol should be classed with other powerful drugs, and when prescribed medicinally it should be used with conscientious caution and a sense of grave responsibility. We are of the opinion that its use as a beverage is productive of a large amount of physical disease; that it entails diseased appetites upon offspring; and that it is the cause of a large percentage of the crime and pauperism of our cities and country. We would welcome any judicious and effective legislation which should seek to confine the traffic in alcohol to the legitimate purposes of medical and other sciences, arts and mechanism.

—In a private letter mention is made of a Native officer of Government, in these terms:

He is tolerably well acquainted with English and is a very intelligent young man. He affords an interesting instance of a Hindu (a Lingait) who takes a very lively interest in the question of Native education as provided in Government Schools. He strongly advocates the admission of the Bible into Government Schools as a text-book. His argument is that references to and quotations from the Bible are so numerous and of such constant occurrence in English literature that to keep the Bible from a Native when he is studying the English language is to place him at a great disadvantage.

From every point of view the *exclusion* of the Bible from Government Schools, is most unreasonable. The Government neutrality is guarded by the Queen's resolution not to impose her convictions upon her subjects. But to make them acquainted with the Bible is not to constrain them to change their religious convictions. They have as much right to know what Christ taught as to know what Socrates taught.

—The Report of the Orphanages connected with the Irish Presbyterian Mission in Gujarat, for 1872-73, is satisfactory. A properly qualified matron has been found for the female institution. The number of orphan children is 67, viz.: In the Christian village near Ahmedabad, 18 boys; in Borsud, 12 boys and 4 girls; in Surat, 2 boys and 31 girls. Four girls have been married to Native Christians, and a number of the bigger boys are now earning their own livelihood.

Kunku is a little girl who was picked up at Ahmedabad. *Parvati's* father is a *Mochi* who became addicted to the use of intoxicating drugs, abandoned his trade, and took to wandering about as a religious mendicant with his daughter. He paid the Mission House at Ahmedabad a visit about two years ago, but as he would not renounce his opium and bhang he was obliged to go. In March last he returned, when he was asked to make over his daughter to the orphanage, as she was on the fair way to ruin. He refused and went away; but in a fortnight Parvati returned minus her father. Her brief account of her father was, that he had stolen an idol out of some temple in which they had put up for the night, and that he had been sentenced to three months' imprisonment. Her wandering life, and association with travellers of a most promiscuous and indifferent character, have made her precocious and clever in deceit, so that, instead of at once introducing her among the other children, we have placed her in a Christian family for the present.*

Ladki, a girl of ten years of age, had been taken from her home by Brinjaris, or wandering grain-sellers, when she was quite young, so that she does not remember the name of her village. She was kept by them up till within two months ago. Their object was to sell her when she should grow up. Meantime she was made to work hard, according to her own account, and was badly fed and ill used. One day she was giving vent to her grief beside a tank at Bhojva, near Veerumgaum, when a sowar, who had come to water his horse, accosted her, and having learnt her story took her and made her over to the authorities. The Brinjaris must have regarded this *contretemps* as a great loss to them; but we hope the history of our new ward will prove that their loss was her gain.

Friends are asked to become monthly subscribers, that all difficulties as to finance may be removed.

—The Quarterly Report of the Bombay Medical Mission indicates progress. It contains an interesting account of efforts made at Mahim. Dr. Macdonald is ready to join missionaries in their open-air work, supplementing their preaching by medical efforts. This strikes us very favourably. We are requested to intimate that the Mission will be glad, for dispensary use, of such articles as old towels, napkins or sheets.

"It is now about 16 months since I separated from the Baptist denomination, in

* The peculiar history of this girl had originated more than common interest in her case, and sanguine hopes were formed of her reclamation; but all these she dashed to the ground by absconding on the morning of the 11th May. All efforts to trace her have been ineffectual. We are very sorry to have lost Parvati.

ACM Collection MUMBAI

which connection I had been labouring as evangelist or pastor for more than eight years; having been led to see that all sects and human systems were dishonouring to the Lord, and stood in the way of that full liberty to which the servant of the Lord is called, in order that He only may lead and direct in his work." We take the above from a home paper. For more than twenty years we have numbered some of the Brethren (as they are called) among our friends, and have esteemed them highly for their many good qualities. Whether the ground for their separation from others is well stated in the above we cannot say. Accepting it as such, we inquire if it is really true that the existence of different denominations in the Church of Christ, is dishonouring to God, and that they who belong to them are precluded from the full liberty of being guided by Christ only? A man is led by his study of God's word, to believe that the doctrines of Scripture are most correctly held by the Baptists; another conscientiously believes that the Presbyterian doctrines come nearest to the Bible; another that the views of the Episcopalians are most according to the mind of God; another believes that the Methodists are nearest the truth; another that the views of the Brethren are such as the Spirit of God delights in. Is it blameable for men who agree with regard to particular views, to come together and worship and work together? No, if they are not hindered from obeying Christ's commandment to love all his people, and if they do not put the less in place of the greater. Every man that prays and reads the word and thinks, *must* believe that some system, or, if you please, some set of views, is nearest the teaching of God's word; and what you find in a denomination is simply a body of men thus thinking. Now it seems to us that it matters little what such a body is called, Brethren, Baptists, Episcopalians, Presbyterians, Methodists; the fact is as we have stated, that they are drawn together by elective affinity, by correspondence of views, and are alike sects. We suppose there is in all our denominations more or less that is defective or amiss, but we have the impression that a man does not shake off the responsibility for this by seceding from all the rest and joining a party who stand aloof from the rest of the Christian world. This very party is now broken into three, who mutually repel each other more absolutely even than they do the older denominations. If they are right, all other Christians are in a seriously false position, dishonouring to God; but up to this time God has not borne such testimony to them, as shows this to be the case. In fact, though they shun being called by a distinctive name, yet they seek distinctiveness as a body, and thus, as it seems to us, just add to the number of sects. This makes little difference, if they find reason to believe that their body is most in accordance with the mind of the Spirit, and most favourable to the spiritual guidance of the members.

THE second subject treated at the Allahabad Conference, was on "Preaching to the Hindus," and the first paper was by the Rev. Dr. Wilson. We at present content ourselves with the following extract from the paper:

In India, the messengers of the Gospel encounter religious systems and institutions of vast antiquity, though not of unvarying form, professing to rest on a large body of literature believed to be founded on inspiration or direct divine communication, or, as in the case of Buddhism, in a development of intellectual power akin to omniscience; and supported by a powerful system of Caste, attempting, too successfully in the main, to keep in bondage the whole of the inner and outer life of the people by a social and antisocial tyranny originating to a great extent in the pride of race, the dominancy of a crafty and tyrannical priesthood, and the degradation and oppression of the inferior grades of the human family. In India we have to deal with elaborated systems of faith and practice which are allied, and intimately allied, with every principle congenial to the natural depravity of man, and suited to every variety of temperament and condition of life. Hinduism, though it has gone through many changes, is still the grandest embodiment of Gentile error. It is at once physiolatrous in its main aspects, and fetish in its individual recognitions of particular objects of power for good or evil; polytheistic and pantheistic; idolatrous and ceremonious, yet spiritual; authoritative and traditional, yet inventive and accommodative. The lower classes of society it leaves in the depths of ignorance and darkness, without making any attempt to promote their elevation. The indolent and inane succumbing to its trying climate, it leaves in undisturbed repose. To the curious and inquisitive it furnishes, in its remarkable Schools of Philosophy, systems of combined physics and metaphysics, at once empirical and deductive; and which exercise, and yet weaken and pervert, the intellectual faculties, and that without any clear recognition of moral obligation and duty to God or man. To the lovers of excitement and amusement it furnishes a boundless store of myths, fables, and fictions. To the active and superstitious it affords a never-ending round of foolish and frivolous ceremonies, which engross most of their time and energies. To the rich, wealthy, and powerful it literally promises and sells pleasure in this world, with the expectancy of its continuance in those which are hoped will come. Those who love to rove, it sends away on distant journeys and pilgrimages. Those who are morbid and melancholy it settles on the hill of ashes. Those who are disgusted with the world it points to the wilderness. Those who are tired of life it directs to the funeral pile, the idol car, or the lofty precipice. To those who are afraid of sin it prescribes easy and frivolous penances, or directs to the sacred lake or river, in which they may be cleansed from all pollution. Those who need a Mediator it commends to the Guru, who will supply all deficiencies and answer all demands. To those who are afraid of death it gives the hope of future births, which may either be in a rising or in a descending scale. Those who shrink from the view of these repeated births in human and infrahuman forms, it directs to the absorption of the Védántist, or the Nirvána, the totally unconscious existence or absolute extinction of the soul of the Buddhist or the Jaina. Need we wonder that Hinduism has had its millions of votaries, and that, with some conspicuous losses, it has retained them for thousands of years, up to the present day?

THE believer will often find it profitable to inquire concerning this or that subject, 'what could I learn from Scripture regarding this matter, supposing I had nothing but Scripture to guide me?' For instance, here is the Lord's Supper. Let me put myself in the place of a man entirely ignorant of the matter, and who takes up the Bible to see what it really says regarding it. Just to test this method, we will see what Scripture has to show us regarding the Lord's Supper, excluding carefully from our minds all other teaching.

Putting together all that is said about the institution of the Supper (Matthew xxvi., Mark xiv., Luke xxii., 1 Cor. xi.) it is all contained in this:

"As they were eating (the Passover meal), Jesus took bread, blessed or gave thanks (the one word explaining the other, he blessed God for the gift), brake it, gave it to the disciples, saying, Take, eat, this is my body given for you, broken for you; this do in remembrance of me. Likewise he took the cup after supper, gave thanks and gave it to them, saying, Drink ye all of it. This cup is the new testament in my blood, this is my blood of the new testament (or covenant) which is shed for you, for many, for the remission of sins; this do ye, as oft as ye drink, in remembrance of me."

This is the whole. There is not a word more regarding the institution. In 1 Cor. x. there is a reference to the Supper, in these words:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

One question arises: what is the cup? what does it contain? The word wine is nowhere used, but always cup. Is it then a matter of indifference what the liquid is? We have however an intimation of what was in the cup, in the words which Luke cites before the institution, and Matthew after. Luke says that during the passover meal, Jesus took the cup and gave thanks and said, Take this and divide it among yourselves: I will not drink of this fruit of the vine, until the kingdom of God shall come. We may infer then that the cup of the Lord's Supper contained the fruit of the vine. In the Scriptural instructions regarding the passover there is nothing said about wine. The use of it seems to have been superadded. We learn then that the fruit of the vine was in the cup, and that is all we learn from the Scripture about it.

The expression 'the blood of the new covenant,' seems to point to Ex. xxiv. 8, 'Behold the blood of the covenant which *the Lord hath made with you.*' The blood was sprinkled upon the people. The new covenant goes to the heart, the life; and the symbol used, is something that can be drunk.

What then were the disciples commanded to do? To break bread and eat it and to drink of the cup, in commemoration of Christ's death, whereby remission of sins is obtained. It is for saved sinners, not merely apostles. There is communion, but no administration. No one can represent Christ and give it unto others; but all are to receive it from Christ. When the apostles and other disciples, after Christ's death, proceeded to obey the command, we may suppose that, for the sake of convenience, one took the initiative, but it would be simply that and nothing more. Its coming in the place of the passover is significant; that not only commemorated the deliverance from Egypt, but prefigured the Lamb of God, Christ our Passover, crucified for us. At the beginning of John vi. it is mentioned that the Passover was then at hand, and the discourse of our Lord in the synagogue of Capernaum is best understood by keeping that statement in mind. They were accustomed to eat the passover lamb, after sacrificing it, in commemoration of the time when their forefathers had been saved by eating it, after sprinkling of its blood. In like manner men were to get life by Christ's death; not merely by his death, but by an act of appropriative faith. He that believeth hath everlasting life, because he receives Christ and is made one with him. The institution of the Lord's Supper either immediately followed or preceded the parable of the Vine and the branches, which teaches the same truth.

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The disciples converted on the Day of Pentecost continued steadfastly in breaking of bread, we are told, in fellowship and prayers. This would seem to refer to the commemoration of Christ's death.

Now, we by no means insist that we are to disdain collateral means of ascertaining the purport of what is said in the Scripture. But we think it would be very helpful to look at the teaching of Scripture in the way we have just mentioned. And a work like Inglis's Bible Text Cyclopædia, which shows at a glance all the passages relating to a particular subject, would be found useful.

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SATURDAY, JULY 19, 1873.

PERPETUAL MIRACLES.—IV.

Probably no one, not even the greatest sceptic, will deny that the Gospels give us a very faithful account of the state of mind prevalent among the people of Judæa at the time when Jesus of Nazareth preached, laboured and suffered. Nor will any one be willing to question the statement that the idea of a suffering Saviour did not enter into their conception of the Messiah for whom they were looking. And some may argue from this that such an idea could not have had any place in prophecy, otherwise they would have admitted it. Well, this is a matter of which we are competent to judge for ourselves. They put into our hands the Scriptures which were already ancient when Jesus appeared in the world; and we can easily see what these Scriptures do say about the coming one. But if their own prophecies spoke of humiliation, suffering and death in connection with the promised Messiah, why did they not recognize the fact? We are not bound to answer this, but it is easy to do so. The Jews partook of that nature which is common to us all, and which leads us to turn away from that which is distasteful. It is not alleged that the prophecies are so plain that men must see them and understand them, whether they will or not. It is a matter of daily experience that men, in reading the Scriptures, as in other matters, are governed very much by their prepossessions and inclinations. The Jews were, in the days of Christ, in a depressed state, subject to the Romans, and longing for deliverance from this yoke. It was to them a most galling thing that they, the chosen people of God, should be obliged to render obedience to a heathen power; and the religious portion of the community felt this quite as deeply as others did. Very naturally then they allowed their attention to be engrossed by those features of prophecy which spoke of exaltation and triumph rather than of humiliation; and their aspirations for political deliverance were blended with the expectation of a Messiah who should judge between them and their enemies, cover the latter with confusion and give them supremacy among the nations. But, as we have said, we are not obliged to read the prophecies through the falsifying medium of their prejudices, but can read them for ourselves. We know that even the disciples of our Lord were quite unprepared for his arrest, trial and crucifixion, though he had foretold these very events, in language most unequivocal; they did not know how to reconcile such things with the power and predicted glory of Christ, and accordingly they left the words unheeded, as having some impenetrable meaning. After the resurrection and ascension of Christ, and the outpouring of the promised Spirit, we find frequent references to that portion of Isaiah which is now designated the 53rd chapter. Philip found a man of Ethiopia, travelling in his chariot from Jerusalem, reading the book of Isaiah and much at a loss to know what that portion could signify. We propose to take up that passage (lii. 13 to liii. 12) and inquire what, in the Ethiopian's place and without acquaintance with the facts of Christ's life and death, we could have learned from it.

"Behold, my servant shall deal prudently, he shall be exalted, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider." (Is. lii. 13-15.)

The Ethiopian eunuch, vizier of Queen Candace, was doubtless a proselyte to the Jewish faith, and was evidently a lover of God's word. We may think of him pondering this passage and endeavouring to grasp its purport, thus:

God is speaking here, saying, Behold, my servant. A few verses back, My people shall know my name; they shall, He says, know in that day that I am he that doth speak; behold, it is I. Behold, it is I; and then, Behold, my servant. Concerning this servant, strange things are announced. His form and visage are to be so marred as to distinguish him from others; this conveys the idea of dishonour and injury; yet is he to be exalted above all, exalted, extolled and made very high; some remarkable exaltation is here intended. He is to sprinkle many nations. In the books of Moses we find that water and blood were sprinkled on objects or persons to cleanse them. It would seem then that this exalted person should take away the uncleanness of the Gentiles. Kings shall be confounded before him, witnessing things never before seen or heard of. There is then degradation and exaltation, and the one corresponding to the other.—But let us read on:

"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him."

They who carry tidings of this exalted one, are met with general unbelief, and men do not recognize the arm of the Lord revealed in him. The arm of the Lord; as though God's power were embodied in him. And the reason why men believe not is because there is nothing attractive about his exterior: he hath no form or comeliness, is marred more than any. He shall grow up, and not spring at once into fulness of being; as a root out of dry ground, under circumstances not favourable, or at least different from those which men would have chosen. Not as Moses in the first forty years of his life, compassed about by advantages of royal position, education, influence, but rather like Moses, in the succeeding forty years, in the obscurity, humility and privation of the Arabian desert and the companionship of shepherds. Yet, like Moses, he shall grow up 'before the Lord,' under his eye, taught and led by him. 'When we shall see him,' when he shall be made manifest to the people, they will be disappointed, not seeing in him the tokens they were looking for.

"He is despised and rejected of men."

The word rejected implies that he offered himself to men in some capacity. They would have none of him. For some reason or other they despised him. Perhaps the marring of his form and visage was done by those who rejected him. Why did they despise him? Doubtless because he 'had grown up as a root out of dry ground,' under circumstances not considered favourable, in some position of obscurity. We have then, so far, some person of great importance in the sight of God, destined to an exaltation above that of kings, and who is to take away the religious disabilities of the Gentiles, 'sprinkling many nations,' growing up in early life under circumstances generally regarded as unfavourable, offering himself then in some capacity to the Jews and rejected by them with contempt, because his appearance and environments are not what they would think suitable.

The Ethiopian, pondering these things in his chariot, would be at a loss what to make of them, and would eagerly read on to see what more is said regarding this remarkable person.

THE SUNLESS LAND.—I.

(An Allegory.)

A man who had travelled considerably, might once upon a time have been heard discoursing after this fashion:

I once landed in a country the inhabitants of which had some extraordinary ideas. Entering one of their cities I was surprised to see all the streets and open places deserted. There were long and lofty ranges of buildings, with covered galleries connecting the different blocks, as though there should be somewhere a large population, but throughout the extent of one long street I could not discern an individual. I now noticed another remarkable circumstance; all the windows of the houses were firmly closed, and not a door was open. While I was wondering whether these houses had any inmates or not, I thought I heard the sound of voices within one of the houses, and became very desirous to obtain the attention of the speakers, that I might get the mystery cleared up. So I approached the doors and windows and endeavoured to find some crevice through which I might obtain a glimpse of what was going on within. It was a good while before I succeeded, so hermetically were the buildings closed in every part. At length I found a window-shutter which the sun had caused to warp and contract so as to form a slight crevice, and looking in, all at first seemed to be dark; but as I continued to look, I saw that the interior was dimly lighted by some artificial means, some gas apparently. And I saw a street on the other side of the house, with horses, carts and carriages, but the street was also dependent upon the gaslight, the light of day being excluded by some carefully-constructed roofing. In one direction I could see a garden, and it also was shut out from daylight: the trees were miserably dwarfed and the flowers strangely pallid. I saw a good many people, and they appeared to be very busy; some were laughing, some were angry, some were weeping. I called aloud to them, hoping that some one would come and explain to me these strange things, but for a time I could not get the ear of any. It came into my mind that all these people must have been guilty of rebellion against the sovereign of the country and he had condemned them to be excluded from the light of day and the open air and the blessing of heaven; and I thought it would be almost better to be a galley-slave than the inmate of such a prison, however extended it might be and however adorned with pictures and statues; for I could see that some of the walls were brilliantly painted, and across the dark street I could see an open gallery of works of art; and here and there were fountains playing in the poor gaslight. I still continued to call, and at length a gentleman who had been saying his prayers, heard my voice as he rose from his knees, and looked around to see whence the voice came; but as soon as he found that I

was speaking to him from outside, he went away with an expression of contempt, muttering something like 'miserable fanatic.' This rather discouraged me; still I called again; and after a while a young woman came and said, Who is there? I told her that I was a stranger and wanted to get some information about the people of this country and their strange ways. Then we had this conversation.

She.—I am astonished that you should venture to stay out in that dreadful sun.

I.—Why do you call it dreadful? It is the same sun that has been shedding its kindly light upon me this many a year.

She.—You poor deluded man! That sun is most baleful in its effects. It has evidently scorched your brains, so that you cannot reason rightly. We long ago found out that there is nothing so injurious as the light and heat of that sun of yours. Its rays are like so many arrows carrying distress and discomfort, and making it impossible to go on with the business or pleasures of life so long as it shines upon us. The way in which things appear in your sunlight, is a false way, entirely different from that in which our patent light makes them to appear. The sooner you make your escape from it the better. You can see for yourself how deserted the streets are. You may walk for miles and not find more than half a dozen poor creatures, exposed to this terrible sunlight, apparently unconscious that their heads have been turned. We cannot conceive of anything more melancholy than that kind of existence. Those streets are like a prison compared with our abode of freedom. I should think no punishment so dreadful as to be sent out there; but happily we have no such punishment.

I.—But does it never happen that any of you leave your—your abode of freedom?

She.—Sometimes. Through some neglect a window is opened, and the outer light streams in upon some incautious person and his head gets turned and nothing will do but he must leave. But generally, before he gets to the door, we succeed in recovering him to his right mind, by our arguments and by some special attractions that we set before him. We are every one of us pledged to do our best to hinder a door from being opened into the street. When one insists on going out, in spite of all we can do, the door may be opened but for a moment, but in that moment a few dreadful rays of sunlight may be darted in, and no one can tell the effect these may have upon the very people who were doing their utmost to hinder the deluded man from fleeing. But I cannot stay longer talking to one of your despised sort. I recommend you to come in without loss of time. A table is spread so that you may break your fast at once.

I.—But where do you get your food, if you exclude sunlight from your fields?

She.—Oh, that is just a part of your delusion, to fancy that there can be nothing good except what is developed by your sunlight. Our artificial light and heat give us delicacies that will surprise you. Will you come in?

I.—How, by the door?

She.—No, for then the light would come in. The door is only for going out. Some people here would, in some distempered mood, fancy that they were in prison, if they did not see a door of egress. It serves to make them happier.

I.—How then does any one enter, if not by the door?

She.—Shut your eyes, and move your foot about on the pavement, and you will find a ring. Catch hold of that and you will easily lift a stone. Keep your eyes shut and you will find steps leading down into the dark. There you can open your eyes; you will see one of our lights a little way off; go towards that, and our people will be there to bring you up here and rejoice with you in your freedom.

Epitome of News.

Saturday, July 12, 1873.

—Gleanings from the *Advance*. (Chicago): "Miss Emily Faithfull, before sailing for home, received a present from the workwomen in the Elgin watch-factory of a beautiful watch, every part of whose finished movement was made by women."

—"Few public men of this generation will leave a better record behind them than has the late Chief Justice Chase. A correspondent says:

'When I think on Chief Justice Chase's most useful career—his unswerving fealty to a great and unpopular idea until it was popular and victorious; his spotless integrity, which was never lisped against even during the passion, the temptations, and the opportunities of the war period; his simple and, so far as I know, earnest and consistent Christian life; his conspicuous example of *total abstinence* from alcoholic drinks through a long and exciting life, and surrounded by the blandishments of official and social dissipation at the capital; his freedom from the tobacco habit and all the other "small vices" which are the shame of so many professing Christians, I think him a greater man than we have given him credit for being, and I am ashamed of myself for the injustice I did him in thought, when, under the weight of a great disappointment, he seemed to lean towards the reactionists after the war closed. For a simple difference of opinion, involving no shadow of turpitude, we seemed willing to forget a long life of good deeds, and discredit the noblest record!"—A.

—Elizabeth Stuart Phelps makes some sensible remarks in the *Independent*, of which the following is the conclusion:—"Nor can we overestimate the mischief brought upon our sex by habitual attention to the making and mending, to the fashioning and refashioning, of our clothes. Much sewing is a weariness to the flesh, and of making many garments there is no end. A long train of doleful diseases follows upon the confinement of women to the needle or the treadle, as any thoughtful physician of the sewing-sex can testify. For the one stitch necessary to keep soul and body together, probably twenty go in these days to frill and flounce them, to ruffle and tuck them, to embroider and braid them: till so much of soul is stitched into the body, and so much of body into soul, that the task of indicating which is which becomes a prize 'problem to the most studious mind. 'I spent one hundred hours,' said an educated and cultivated lady, recently—and said it without a blush of shame or a tremor of self-depreciation—'I spent just one hundred hours in embroidering my winter suit. I could not afford to have it done. I took it up from time to time. It took me a hundred hours.'

"One hundred hours! One could almost learn a language, or make the acquaintance of a science, or apprentice one's self to a business, or nurse a consumptive to the end of her sufferings, or save a soul, in one hundred well-selected hours. One—hundred—hours!"

—*Christian Advocate*: "In this season of flowers it is refreshing to read of a great flower and plant fair just held in the famous old city of Ghent, in Belgium. There was a time when the inhabitants of this wealthy city were wont to strut in silks and velvets, the product of their cunning looms. When rivalry decreased the profits of this industry they turned their attention to the culture of flowers and plants, which has now been a specialty with them for some fifty years. Their great spring flower-fair is now just over, after a week of business and festivities. The whole city was adorned as for a triumph, and the hotels were filled with visitors; and though the price of entrance to the market for the first three days was one dollar, it was filled from early morn till midnight with visitors and buyers. Whole loads of plants were sent by water and land to Germany, France, England, Russia, and America; and every train that left the city was loaded down with horticultural beauty and fragrance. Millions of francs changed hands in the course of trade, and single palms were sold as high as twelve thousand francs. It is no wonder that in Belgium the King and the royal family take a direct and special interest in this refining industry, and enhance the attractions of their annual fair by their presence."

Monday, July 14.

—*Friend of India*: "The Jugganath festival in Hooghly closed on Saturday with more murderous results than ever. At Goopto, in the interior, twenty people fell while the car was being dragged: eight were run over, five were killed on the spot and three were wounded, of whom one has died. The six victims are women. At Serampore on Friday not only the people, but the Magistrate and the Police Inspector, had a very narrow escape during the Oolta, or return of the *ruth*. The car was stopped at the request of the priests, to enable them to secure more pice by appealing to the people. While resting on its shady side, the Magistrate suddenly found it go off with a rush, without notice, at a time when the people were crowding round. It could not be again stopped till it had run some twenty yards. Providentially no one was injured, but it is precisely during such an unexpected start that people have been crushed to death on former occasions. The conduct of the priests should be carefully investigated. The experience of this festival more than justifies Sir George Campbell's interference in the interests of humanity, and clearly proves that it is a mistake to leave the suppression of such dangerous cars to the discretion of the Magistrates. Such responsibility is unfair to them, and only stimulates them to take a personal part in the ceremonial, which no English gentleman should be expected to take, all questions of idolatry apart. Henceforth the Jugganath abomination should be treated like the less dangerous and revolting Churruck, or hook-swinging festival. The priests should be let alone, to do as they choose—but after the warning that they will be held criminally responsible for the result. The Goopto priests should be put on their trial."

—*Lucknow Witness*: "The *Indian Mirror* very sensibly suggests that Sir George Campbell should suppress the abkaree system among the aboriginal tribes to whom he wishes to introduce Christianity. Indeed we cannot see how he can do less than this, consistently with what he has so candidly admitted in reference to the demoralizing influence of our modern civilization when brought in contact with half-barbarous tribes. If the Bengal Government tenders any assistance at all to the missionaries, we sincerely hope that it may so far Christianize its own policy as to make it possible for a missionary to acknowledge its assistance. For our own part we do not envy the unfortunate missionary who has to go to the aborigines in the name of a Government that unrelentingly spreads the plague of drunkenness among villagers who were once comparatively temperate."

—The same paper on the Rev. Mr. Taylor's work: "His plan is to raise up, with God's blessing, a Church of working Christians, and, although for the present he confines himself to the English-speaking population, his ultimate aim is to reach the Natives through the agency of those who live among them as Christians. He believes that he can do this more speedily and very much more effectively through a new organization, untrammelled by former traditions and usages, than by working in connection with existing organizations. Some good men will think him in error at this point, but Mr. Taylor, perhaps more than any other living man, has had a wide experience in working in connection with almost all existing Churches, and he understands the difficulties that stand in the way of introducing a new policy into an old organization as few of his critics can do. He believes that he might have done much good in Bombay had he continued, as he began, simply preaching in the different churches of the city, but he is firmly convinced that he could not have accomplished half so much permanent good as has resulted from the policy which he adopted there. An additional 'sect' may be deprecated, but a living, working, self-supporting Church cannot be an evil in any land."

—The Nynee Tal correspondent of the *Lucknow Witness* says: "I have been much struck since coming here by the frequent evidences which I meet with, that Christian labour in India has a wider influence than is generally supposed. A little work done in Lucknow or Agra may be quickly forgotten, but its fruit may reappear in Nynee Tal or Mussoorie. While visiting among some strangers the other day, I found two men who had been brought to Christ under Mr. Taylor's preaching at Poona, and at once I felt that I was strengthened in the little work I was trying to do. Last night I went with two missionary gentlemen to attend a private prayer-meeting. Some nine or ten children came in, and to my surprise they all were familiar with our hymns, and quite prepared to join intelligently in our worship. On inquiry, we learned that they had attended similar meetings at Allahabad, and were only too glad to join in our service. I have met praying people here from Darjeeling and Poona, from Mooltan and Bombay, and, I need hardly add, from all parts of North India. Christian work is never thrown away in any country; but in India, with its constantly shifting European population, we may reasonably expect our labours to have a wider influence than among a more stationary population."

—*Lucknow Witness*: "We are very sorry to learn that the Rev. Mr. Skrefsrud, of the Santhal Mission, has been obliged to leave for Europe with very seriously impaired health. India can

ill afford to spare such a labourer, and we sincerely hope that he may speedily recover and return again to the field in which his labours have been so abundantly blessed."

—The death of Dr. J. L. Stewart is announced. The statement went the round of the papers lately that his work on the Flora of the Punjab (or North-West Provinces) was condemned by the home authorities, and that in consequence his health completely broke up, and his mind became deranged. The *Indian Public Opinion* has since learnt that a tumour in the brain was the cause of his illness and death.

—Fall of rain up to Saturday the 12th inst.:—Byculla, 34 inches; Fort and Colaba, 33 inches.

—"The average fall of rain in Calcutta between January 1st and July 7th for the last nineteen years has been 28½ inches. This year it has not been 13 inches."

Tuesday, July 15.

—*Indian Statesman:* "We learn from the *Church Times* that the marvellous legend which appeared in our columns some weeks ago about the clergyman who died and left behind him a sealed packet containing not only a dispensation from the Pope to pretend to be an English priest when he was in reality a Roman Catholic, but a list of other clergymen holding similar indulgences, is confessed to have been a figment. Mr. Prebendary Brooks says that after communicating the story to the *Record*, under the sensational heading of 'Rome's Tactics,' he 'endeavoured to verify' it, but that when he wrote to the two Admirals whom he had vouched as the executors, both of them repudiated all knowledge of the affair."

—"The Rev. J. E. Carlyle, who arrived in Calcutta but a few weeks ago from Florence, to take pastoral charge of the Free Kirk during the Rev. Mr. Don's absence in Europe, is obliged to leave India immediately on account of sickness."

—"Mr. William Owen, a reporter on the staff of the *Englishman* newspaper, was sentenced recently to three months' imprisonment for having, on the 23rd June last, threatened a Mr. W. Comrie with injury to his reputation, intending thereby to cause him to prevent a case being instituted against him, the defendant."

—"Thousands of natives—men, women, and children—have been flocking into Agra from all parts of the compass; to the grand *mela* held in honour of Seetul, the goddess of small-pox. 'Coming,' says the correspondent of a contemporary, 'as these deluded people do from great distances in this hot and trying weather, even if they do not spread the particular disease they so much dread, they must sow the seeds of diseases of all kinds in the villages and towns to which they return.'"

—The Archbishops of England have replied to the memorial presented by upwards of 60,000 members of the Church of England, praying for the suppression of the Ritualistic movement in the Church. We give these extracts from the reply: "There can be no doubt that the danger you apprehend of a considerable minority both of clergy and laity among us desiring to subvert the principles of the Reformation is real; and it is not unnatural that you should appeal to us for counsel and support. We believe that through the system of the confessional great evil has been wrought in the Church of Rome, and that our Reformers acted wisely in allowing it no place in our Reformed Church, and we take this opportunity of expressing our entire disapproval of any such innovation, and our firm determination to do all in our power to discourage it. We feel justified in appealing to all reasonable men to consider whether the very existence of our national institutions for the maintenance of religion is not imperilled by the evils of which you complain. We live in an age when all opinions and beliefs are keenly criticized, and when there is less inclination than there ever was before to respect authority in matters of opinion. In every state, in every religious community, almost in every family, the effects of this unsettled condition may be traced. The evils of this kind which meet us on every side are by no means restricted to such as your petition has brought prominently before us. It is an open question whether the tendencies to superstition or to infidelity, or those old tendencies of unregenerate human nature to a dull and heartless indifference, which, more than either superstition or unbelief, leave the heart open to the assaults of immorality, are most to be deprecated. But we rejoice to trace many hopeful signs in the Church of which we are ministers, and to note an increase of religious life in the whole nation. We are not surprised that among ourselves, as in the other religious bodies, zeal should in many instances be indiscreet, and the doctrines and customs of pure Christianity be liable to be forgotten amid the din of controversy; but we think we have good reason to be hopeful for the future, from the remembrance of the history of the past; and knowing how public opinion in churches, as in states, ebbs and flows, and how God directs all for the accomplishment of His holy purposes, we assure you that, in the midst of many difficulties, we look forward hopefully both for our own church and all other Christian communions, knowing that God, if we faithfully serve Him, is ready to defend His truth against superstition, against infidelity, and against worldliness."

—American paper: "The following story is told of Capt. J. H. Hills, a Vermont telegraph operator, who, being recently on a snow-bound train where severe suffering was anticipated, without speedy relief, cut the telegraphic wires, took their ends into a car where they would be sufficiently warmed to admit of being readily handled, and by sticking the ends together was able to 'call' the operator at one of the principal stations on the road. He then sent the following message: 'Trouble. Answer slowly. I am working without an instrument; I will receive your answer through my tongue.'

"Captain H. received the answer by putting one end of the wire above, and the other under his tongue, and letting the electric current pass through it, when he was able to read by the succession of sharp and somewhat painful electrical shocks. His success was perfect, and he not only sent and received messages for the conductor, but for several of the passengers. The only ill consequence of the exploit was the total loss of taste which Captain H. suffered for several days afterwards."

Wednesday, July 16.

—*Bengal Christian Herald:* "To show the evil of a raffle, it is only necessary to inquire into the object of, or rather the circumstances which lead to, a raffle. Its object is to gain by holding out strong inducements to ticket-holders, more than what a thing is really worth. Take the case of Dr. Good who hates gambling but makes no scruple to advertise a raffle for disposing of his horse, which if sold in the ordinary way would not fetch half the money he would like to get for it.

"If the doctor knew that he would get as much by selling the horse as he would get by raffling it, then he would have never thought of raffling it. It is only from a belief that he would get more by a raffle than by a sale that he thinks of disposing of it by the former expedient, and in so doing he takes out from the pockets of the subscribers more than what they should pay and what he is justified in taking. It is true the subscribers may not feel the loss which they sustain by subscribing to a raffle, but that is only because their interests are separate. Had all the subscribers to a raffle been, for instance, members of a joint family, and if they had had a common fund, their loss would have been at once palpable. They would have, in that case, at once seen that, although their individual subscriptions were trifling compared with the value of the thing raffled, their collective subscriptions were too high, more than double or treble the actual value of the thing itself. They would have seen that by subscribing to a raffle they had got a thing by paying double or treble its price. But, fortunately for the projectors of raffles, the interests of the subscribers are not joint, and hence the success of the projectors. But as success is no criterion of the goodness of a cause, so raffle cannot be defended from the fact of its success, nor from the goodness of the motive with which it is sometimes projected. Raffle is an evil of the same kind as gambling, and therefore, in the interests of morality and religion, we hope no religious people will ever encourage it. We are glad therefore of the action taken by His Honour the Lieutenant-Governor in rejecting the request of the Bengal Photographic Society for permission to collect funds by means of lotteries on photographs. Alluding to it, our contemporary of the *Som Prokash* remarks: 'We are pleased beyond measure at the action taken by Sir George Campbell. Let people say what they please, the Lieutenant-Governor possesses certain extraordinary qualities which have fitted him to become the occupant of such a distinguished office. To accord one's support to lotteries is highly improper. They are among the greatest calamities that can visit society, and are on a par with gambling, theft, robbery, and similar other crimes.'"

—*Sunday Magazine:* "At a meeting of the Society for the Propagation of the Gospel, notice was taken by the Bishop of Newfoundland of an interesting result of the recent day of intercession. 'A young officer of the Royal Engineers, of great wealth and ability, who had long cordially aided mission work in British America, had lately come to him and avowed his determination to consecrate himself as well as his property to missionary work—only stipulating that he should be sent to the hardest, poorest, and most unpromising part of the field. Upon being asked what had led him to make this offer, he said that his final decision had been brought about by the perusal of the accounts of the day of intercession.'"

—*Indian Statesman:* "A Brahmin embraced Protestantism on Sunday last, and was baptized by the Rev. Charles Gilder, in Trinity Church, Sonapoor. He was named Augustus Fortunatus Grey." The public might be interested in knowing what his name was before he became "Augustus Fortunatus Grey."

—Mention is made of "a curious lawsuit in Bangalore, where somebody sues the stewards of a recent Masonic Ball for Rs. 1,100, as damages for having 'maliciously' prevented him from being present at the ball, although he had bought a ticket. The name of the Bangalore Lodge is 'Brotherly Love!'" It might not be difficult for the defendant to show that he lost nothing by being absent.

The following telegram has been received relative to the progress of the Livingstone Expedition—"Letters, dated 22nd May, received from Lieutenant Cameron, of the Livingstone Expedition to East Central Africa, report his having reached Roheneka in Usegara. Both he and Dr. Dillon well, and party in good spirits. Lieutenant Murphy, with the 2nd Detachment, was expected in two days. Nothing known of Dr. Livingstone at Unyanyembe. Mirambo war still continuing."

—*Friend of India:* "For years nothing has occurred in the history of the people of Bengal quite so significant, if not serious, as the union of the peasantry of Pubna to resist the enhancement of their rents. Although the majority of the people are Mahomedans, and the landlords and upper classes are chiefly Hindoos, there is nothing like a Ferazee rising, nothing of a political character. On the contrary, the cultivators proclaim themselves the ryots of the Maharanee Victoria, and declare they will pay rent only to the collector, who is her representative. A few houses have been burned or plundered, and two bands have been going about the district, which disappear before the Magistrate and his police, Mr. W. V. G. Tayler. As yet there are no signs of the excitement spreading into the neighbouring districts of the Dacca and Rajshaye Divisions. Our correspondence is clear on that point. Some of the men who have gone beyond the law have already been convicted of rioting, illegally assembling, and house-trespass. Other rioters are under arrest. Since the 3rd instant all has been quiet."

Government has issued a proclamation. "But, for the first time," says the *Friend*, "it pledges itself to see that those exactions, which have been the rule of the Bengalee zemindar under every administration, shall cease—'the Government will protect the people from all force and extortion.'" It requires that zemindars shall assert their claims by legal means only, and that the ryots should yield to these claims. Any cases of extortion or oppression will be patiently listened to and redressed by Government.

Thursday, July 17.

—Kinross *Weekly Register:* "The Rev. Mr. Cullen, of Kelty, in addressing his congregation on Sunday the 1st inst., said that a disruption in the Free Church had all but taken place. The Masonic Hall, George Street, Edinburgh, had been taken for the meetings of the Constitutional Assembly. A Moderator had been fixed upon, a solemn protest had been drawn up, and a notary public was in waiting to serve it upon the Assembly as soon as the overture was passed into a law. An address to the people about a Sustentation Fund, on the original plan of Dr. Chalmers, was drawn up, and a deed of separation was ready for signatures. Indeed, a number of ministers and elders, in anticipation of a disruption, had signed that document on the Wednesday afternoon during the discussion, and he thought it proper to mention that he was one of that number, as he had no difficulty in determining what was his duty in the matter. It so happened, however, that considerable concessions had been proposed by Dr. Candlish and his party, and to his (Mr. Cullen's) surprise, the greater part of the minority

were satisfied with these, and so the anticipated disruption was averted. He was still of opinion that the disruption should have taken place."

—*Dnyanodaya:* "When we see the Government wasting its revenues by injudicious expenditure on objects from which the people can derive no possible advantage, we can but ask whether the true end of government is kept in view. When the Government forces the cultivation of opium, a drug whose use destroys both body and soul, and encourages the people in the use of it, because a revenue can be derived from its sale, we cannot help the feeling that the Government has betrayed its trust, and is neglecting the duty of civilizing. For the same reason it must be asked whether the civilization of the people is to be promoted in the least by the introduction among them of intoxicating liquors. Yet Government is actually encouraging the manufacture of ardent spirits. Can we hope for any aid to civilization from such a source?"

—*Indian Mirror:* "'The Pantheistic philosophy of India is malignantly affecting the educated in Europe and America; the infidelity of Europe and America is malignantly affecting the educated in India.' The above remark made by Dr. Duff in the course of his recent speech is too true to be disputed. When will this international exchange of error and falsehood cease for ever?"

—"If you go to London, you will constantly hear of Lord Radstock preaching sermons and discourses, here, there, and everywhere, A true missionary is Lord Radstock. There are, besides, two other peers of the realm, Lord Kintore and the Marquis of Cholmondeley, who are actively engaged in evangelical preaching. How little of this exemplary missionary spirit in high life do we see among our countrymen!"

—"Who are the bitterest and most implacable enemies of the Brahmo faith? Not Hindus, not Christians, not Mahomedans, not Buddhists; but rationalists and sceptics. These men find that, though the Brahmos have, like themselves, cast off the fetters of all existing creeds and churches, they have, in spite of their enlightenment, again accepted the yoke of religious and moral discipline, and wilfully surrendered themselves as slaves to the authority of a new faith. Hence the disappointment, surprise, and indignation of the sceptical school. Hence their inveterate antipathy against Theists."

—*Home Intelligence;* June 27: A new Press Law introduced into the Prussian House of Parliament is creating much excitement in Germany. The Session has terminated, and Prince Bismarck has taken steps preliminary to his leaving the Cabinet. The health of the Emperor still causes anxiety, and he will proceed to Ems next week.

Another Ministerial crisis has occurred in Spain. The Cabinet has resigned, and a new list is in course of preparation. Conflicts have taken place between the Republican troops and the Carlists at several points, but nothing decisive has been the result. Two of the Carlist leaders have been shot by their own men. It is rumoured that the Republican general Nouvilas has been taken prisoner by the Carlists.

A Ministerial crisis has occurred in Rome. In consequence of an adverse vote the Cabinet has resigned office, and the King has summoned Signor Minghetti to his presence.

A pension of £300 per annum has been granted to Dr. Livingstone, in recognition of his researches in Central Africa.

Cholera appears to be on the increase in America. It is stated from Washington that President Grant has suffered from a severe attack of cholera, but has now entirely recovered. In Nashville on June 20 there were seventy-three fatal cases, and the disease has now extended to Kentucky. Some cases, too, have occurred at Washington.

A special cable telegram from New York states that an official report of the Secretary of the Navy has been published respecting the Arctic exploring ship *Polaris*, from which it appears that the original accounts respecting the accidental separation of the crew from the vessel are confirmed, and that Captain Hall's death is explained without any suspicion of foul play. Important scientific results have been obtained. A relief expedition, organized by the Government, will start early in July.

Two vessels are now lying in Plymouth Sound which are believed to be chartered by agents of Don Carlos. The one is the brig *Queen of the Seas*, of Jersey, Captain Queanault, which came here from Havre, laden with arms and other munitions of war, ostensibly destined for Alexandria. Her avowed object in coming to Plymouth is to embark five cases of trumpets and ship a new crew, in neither of which has she yet succeeded. The other vessel is the fine steam-yacht *Deerhound*, of *Alabama* notoriety, formerly belonging to Sir George Stuckley. Her purpose in coming here was the shipment of a cargo, the exact nature of which has not transpired. Permission for doing so has, it is believed, been refused by the Customs authorities, who have her under surveillance day and night. The rumour is that the two vessels are really consorts, that the *Queen of the Seas* would terminate her voyage considerably this side of Alexandria, and be assisted into a convenient port by the steamer.

—Japan News: "A severe shook of earthquake was felt at Nagasaki on the 23rd ultimo.—The papers comment on the folly of large quantities of Australian coal being ordered for H. B. M. Navy, when cheap and good coal can be bought on the spot.—The native schools for teaching English are said to be becoming very popular.—The Mikado does not intend to rebuild his palace at present, in order to avoid taxing the people.—The 'rabbit-bubble' at Hiogo has burst, a fall of 900 (?) per cent. having taken place. Several of the silly speculators committed suicide.—An ancient Christian Church in perfect preservation has been discovered in the interior."

—China: "The Shanghai Chamber of Commerce has addressed a letter to the Treaty Consuls on the subject of the tea and silk guilds' interference with the existing stipulations regarding freedom of trade. It has also addressed the Hankow Chamber on the subject of ocean-racing by steamers.—Two serious defeats are stated to have been inflicted on the Mahomedans in Shensi and Kansub.—The Emperor was to give a definite answer about the date of the audience on the 7th instant.—The Captain of the *Drummond Castle* has had his certificate suspended for twelve months. He intends to appeal.—H. M. S. *Rinaldo* will take down some presents for the Chinese fishermen who so kindly treated the crew.—The natives at Chefoo oppose the erection of a light-house by the Chinese Customs on account of Fungshuey.—Mr. Ross, mate of the British ship *Antipodes*, was accidentally drowned at Shanghai on the 8th instant.—The foreign camp of instruction at Feng Hwang is broken up, and the foreign teachers have been dismissed.—The Shanghai silk-market opened on the 5th instant.—A line of telegraph is being erected between Shanghai and Wusung.—An opium disturbance has occurred at Chinkeang."

Friday, July 18.

—*Times of India;* Telegram; "*Simla, July 17th:* Zanzibar news to the 5th instant that the Sultan has enforced the closing of the slave-markets, and has also issued a proclamation embodying the heads of the new treaty. Admiral Cumming arrived in the *Glasgow*, and the *Wolverine*, the *Nimble*, the *Magpie*, the *Briton*, and the *Daphne* are present. The French Commodore is shortly expected. Slaves on Panjain have left their masters. The hold of the Arabs on their slaves is visibly weakened; four thousand slaves at Quiloa have been offered at from half a dollar to three dollars each, without a purchaser. Moffat Cameron, of the expedition to East Africa, died on the twenty-first of May. The parties comprising expedition united entered Ugogo. The Miraimbo war keeps ivory back from the Coast. The Arabs are gaining ground slowly."

—The same: "Various stories are now flying about in connection with the termination of the Towers of Silence Case. The *Samachar* informs us that at the close of the case, on Wednesday, a number of Parsees expressed their determination to lionize Mr. Anstey by unharnessing his horses and dragging his carriage, but Mr. Anstey declined to submit to this and did not come down for a long time. The Parsees were consequently obliged to give up the idea. The same paper informs us that the Parsee and Hindoo sharebrokers closed business in honour of the occasion. The Parsee sharebrokers joined in a *jusson* ceremony the same day, and some other Parsees set about making preparations for a like ceremony. There is some talk going on of performing a grand *jusson* ceremony in which the whole Parsee community is to be invited to join."

—*Pioneer:* "Mr. Wauchope, Commissioner of Police, Calcutta, has published his annual report—the last he will write—on the administration of the police. In saying good-bye he tells the force that there is not an honest policeman amongst them! 'I may go so far as to say that there are few licensed dealers in spirituous liquors and few prostitutes who do not pay the police regularly to wink at their misconduct.' This is saying a great deal, but not, perhaps, too much. But what a misfortune it is that police officers reserve their real opinions about their men until the last moment!"

—"A copy of the Holy Bible in the Persian language, magnificently bound, has been prepared by order of the British and Foreign Bible Society, and is to be presented by Sir Henry Rawlinson to His Majesty the Shah of Persia without the parade or formality of a special deputation."

Selections.

PRACTICAL EFFECTS OF INFIDELITY.

Those who imagine that scepticism is so purely a theoretical affair that they who accept and practice it are in no danger whatever of falling into gross immorality, can have the benefit of fresh reminders of their great error. History has long since revealed the fact that those countries where unbelief in the revealed truth of Christianity has prevailed among the people have been distinguished by vices of extreme wide-spread character. The historical lesson of infidelity is that it develops into vicious living. Frederick the Great said, as he approached the end of his career, that disbelief in revelation had been a great misfortune to his army, and he intimated, when too late, his profound regret that his own life had been a bad example in this respect. He declared that the absence of faith in the Bible made poor soldiers. He might have gone a step farther, and said that it also made poor citizens.

The one country in Germany where infidelity has made the most rapid progress within the last fifteen years is the Grand Duchy of Baden. The University of Heidelberg has been reduced from its high position as a safe theological school by the scepticism of its chief teachers, such as Gass, Schenkel, Bluntschli, and others, who are among the leaders of the sceptical "German Protestant Association." They have gained the car of the sovereign, and their measures have been introduced throughout the country. Heidelberg has been forsaken by theological students, save some few who are satisfied by the husks of rationalism that they find there. We are informed by the journals from that region that of late there has been a steady and alarming increase of crime and general immorality among all classes, and particularly among the young. It is just this latter class that have been most subject to the new teachings; they have not been instructed in the great obligations which come from confidence in the Scriptures and the divine character of Christ. Even the German papers themselves are drawing the inference that the increasing lawlessness and immoral life of the young are the direct result of the sceptical instruction in the churches and schools of Baden. Pity enough that the lesson has not been sooner acquired and confessed!

An entire generation has been falsely trained; it has passed beyond the power of evangelical teachers to reach and impress them; and the latest bit of intelligence we get from Baden is that those right royal sceptics are preparing a new translation of the Bible, with all the supernatural expressions adapted to "sound reason," and the miraculous incidents explained as natural occurrences. A Bible of just this character appeared in Germany in 1756, and is now a standing fund for wit wherever it is found. The monstrosity is to be repeated, however—so far are Germans from profiting by the past. If they will not learn, that is no reason why we should not. The attempts made to domesticate infidelity upon our shores are very persistent. Let us be on the watch. We have abundant reason to be alarmed, though there is no ground for discouragement. If scepticism should come and force an entrance into the American Church and the very life of our people, it will let loose a whole Pandora-box of evils upon us, not least among which will be the dissolution of the social bonds, and the destruction of that sense of civil responsibility which is the necessity both of the Christian and the patriot.

CHRISTIAN COURAGE.

There are many who faint when they look at almost any duty or good work, because they are so consciously unequal to it. Why, if they were not unequal, or felt themselves to be equal, they had better for that reason decline it; for there is

nothing so utterly weak and impotent as this conceit of strength.

Brethren, the day is wearing away; this is a desert-place; there are hungry, perishing multitudes around us, and Christ is saying to us all, Give ye them to eat. Say not, We cannot, we have nothing to give. Go to your duty every man, and trust yourselves to him: for he will give you all supply, just as fast as you need it. You will have just as much power as you believe you will have.

Suppose, for an example, you are called to be a Sabbath-school teacher, and you say within yourself, I have no experience, no capacity, I must decline. That is the way to keep your incapacity for ever. A truce to those cowardly suggestions! Be a Christian; throw yourself upon God's work, and get the ability you want in it.

So, if you are put in charge of any such effort or institution; so, if you are called to any work or office in the Church, or to any exercise for the edification of others—say not that you are unable to edify; undertake to edify others, and then you will edify yourself and become able.

No Christian will ever be good for anything without Christian courage, or, what is the same, Christian faith. Take upon you readily; have it as a law to be always doing great works—that is, works that are great to you—and this in the faith that God so clearly justifies, that your abilities will be as your works. Make large adventures. Trust God for great things.—*Bushnell.*

Miscellany.

The Day of Rest on Dr. Vaughan: St. Paul once wrote, "This one thing I do, I press towards the mark." We never read anything that Dr. Vaughan writes without feeling how deeply he has entered into St. Paul's spirit. He has one object, one great ideal of life. To the realization of this everything is subordinate. The mere titles of his books will indicate how completely he is devoted to his ideal. They are all on religion—earnest, practical religion. Every line is written as if the divine command were ever present to his mind, "Preach the Gospel." Few men have profited more than Dr. Vaughan by the great advantages offered by our public schools and our famous universities; but all is consecrated to the higher service. He might have been a bishop in the Church, or he might have been Master of the greatest college in England. But he has refused all places of honour, and all high stations, whose duties would interfere with the one object which he has deliberately chosen as the work of his life.

Dr. Vaughan is a preacher. He wishes to be nothing but a preacher: and in all his sermons he comes at once to his subject. There is no display of oratory, no riches of illustration, and no deep questions of philosophy. His language is simple and natural; and whatever art there may be in the composition, it is of that kind which avoids the appearance of art. The highest trait of Christianity is its unselfishness. It is the life of sacrifice. Christ lived it in all its fulness. His Apostles lived it. They disregarded their own interests, their own honour and reputation. "I seek not you, but yours," said St. Paul; and again, "We preach not ourselves, but Christ Jesus the Lord." The besetting temptation of the preacher is to preach himself. But the preacher who has the Christian spirit forgets himself, his art, his eloquence, his learning. He comes at once to his theme. He is unselfish.

Dr. Vaughan not only does not preach himself, but he does not preach his party. If any one were to ask to what party Dr. Vaughan belongs, the question would have to be answered first by a series of negatives. He is not a High Churchman. He is not a Broad Churchman. He is not an Evangelical; or, rather, he is an Evangelical without belonging to the Evangelical party. In another sense he is a Broad Churchman. He seeks essential truth as a basis for the agreement of all parties. Christian is his name, and Catholic is his surname. Not Catholic in the abused sense of belonging to a party, but in its true sense of being an unsectarian Christian. To many thoughtful persons in the present day this will be the great charm of Dr. Vaughan's sermons. He holds fast the great and essential verities of Christianity. He holds them, too, in the commonly received orthodox forms, and yet he has severed them from many aspects of doctrine which are often regarded as necessary parts of Christianity.

There is a distinction often made in the present day between theology and religion. Dr. Vaughan disparages the distinction, and he has some grounds for so doing. The two terms have not been sufficiently defined, nor their relations sufficiently marked. But in a general sense religion is the *reality*—the active principle of the Christian life; while theology is rather certain opinions about religion. Using the words in this sense, we should say that Dr. Vaughan's province is preëminently religion. He is not a theologian. He does not concern himself with arguments for the truth of Christianity, but starts from the certain realization of its truth in the experience of every Christian. "Men," he says, "may cavil at revelation, fight over doctrine, ask all their days, 'What is truth?'—there is one thing they dare not malign, and that is holiness. Truly has it been said, Over and above the four written Gospels, there is a fifth, written not with ink and pen—the Gospel, already eighteen chapters long, and each chapter is a century of Christian lives and Christian deaths. I believe that this is practically the evidence which weighs most with this age. You can explain away by the help of a strong will and a powerful motive the evidences of miracle and prophecy and Gospel success; but still there lies at the bottom of the heart the sight of some life, the memory of some death, which was either a mere delusion—calm as it was, and grave, and strong, and consistent—or else caused, made what it was, by the help, by the power, by the presence of Him who said, and who has fulfilled it, 'I am with you alway.' The Presence is proved by its effect, it is a light, it is a power, it is a love; men do know for themselves what is the secret of their life, and other men take knowledge of it whether it is powerful and whether it is pure. If Christ can transform a life, if Christ can comfort a death, then I may doubt about many things, I may postpone many decisions, I may leave some matters for the light of 'that world,' I may submit to the pain and the misery of some harassing suspenses—but one thing I can see, that this is indeed the Saviour I need; one thing I can resolve, that, through life's ambiguous windings, through the valley of death's dark shadows, He shall be with me, 'His rod and His staff shall comfort me.'"

—*We take the following interesting account of the Am. Baptist Telugu Mission from the Christian Spectator:* Mr. Clough, in the latter part of the year 1866, removed to Ongole. Previous to his going there, during a trip he and Mr. Jewett made to that place, a man by the name of Pariah, and his wife Nagamma, were baptized.

We will here quote from Dr. Jewett's report: "They are the first converts we have welcomed to the Church from the *chucklers*, or leather-dressers, representing a lower stratum in the scale of humanity than any we have before reached. They not only dress the hides, but eat the flesh, of horses, cattle, and swine which die of themselves.

"In relating his experience, Pariah said, 'Four years ago I went [about 200 miles north] to Ellore on business, and heard for the first time the Gospel from the Rev. Mr. Alexander (Missionary of the Church Missionary Society). Afterwards I went on business to Palacole, and heard the Rev. Mr. Bowden preach, and saw the native converts. After I returned home, *the Lord enlightened my mind.* I then laboured for the conversion of my family, and finally told them if they did not repent and believe, I would leave them and go and live with the Christians. After labouring eighteen months, my wife was converted, and several others awakened.' This man, unable to read a word, belonging to a class too low to be despised, impressed on my mind the image of patriarchal life. The simplicity of his story, the sincerity of his faith, and the ardour of his love shining forth through the tears that flowed down his cheeks, all bore witness to the saving work of God in his soul. He went on to say, 'When the messenger came informing me of your arrival in Ongole, I was about to take my meal. The good news took away all appetite for food; thought I, if only I had wings, I would in a moment be at your side.' His wife in the same spirit of simplicity, faith and love, told the artless story of her conversion.

"During our stay in Ongole, Pariah made the most of his opportunities to hear the New Testament read and explained, anxious as he was to qualify himself to be a witness for the Saviour. Of our youthful disciple Veragadu, who had devoted much of his time to him, he inquired, 'What shall I do when opposed by Brahmins? I am ignorant, I cannot stand my ground in reasoning with them!' 'Tell them,' replied the lad, 'if they believe, they will be saved; if they do not believe, they will go to hell.' The good man laid hold of these words, as containing the sum of his message for every man.

"This message will do for white preachers as well as black, and prove more effectual in pulling down caste and idolatry than a good many things we are too prone to trust in to convert India to Christ.

"Should this letter come under the eye of Bro. Alexander, this narrative ought to prove more than a crumb of comfort to him. A chance seed from his hand at Ellore has here grown into a mighty tree, the shade of which must shortly reach back to Ellore."

Bro. Clough, on going to Ongole, had all to do and much to meet. With courage and firm trust in God, he set about getting the station in order and providing for the coming blessing. It did not enter his head that men would not believe. A church was organized and preaching commenced. Stones were more than once thrown while he was preaching in Ongole.

He began at once to send out the preachers into the villages to sell tracts, and have colporteur work done in earnest. There was no chapel, so the services were held in the dwelling-house. Steps were taken at once to build a chapel, which about a year after was finished, and that with very little funds from home. Kind friends, seeing the missionary meant work, helped him; chief among these was Deacon Stevens of Madras.

The Ongole brethren observed the Week of Prayer for 1867, and then the Missionary started for Tulla Konda Paud, Pariah's village. What followed is best told in Bro. Clough's own words:

"After three nights' travel by bullock-cart over rough roads and no roads at all, sometimes through and sometimes around cotton and rice fields, preaching by day, at times in my tent and at times in the villages, we arrived at Tulla Konda Paud. Here I pitched my tent in a fair tamarind grove, and sent word to the villagers around that I had come to see them and tell them about Jesus. The word soon went, and the next day between thirty and forty men and women appeared before the tent, having brought provisions for four or five days, and an extra change of clothes to put on when they were baptized. They said they had come to learn more about Jesus, but they believed already and wanted to be baptized.

"Then commenced, in that tamarind grove, a series of meetings which continued five days, and which I can never forget. There were in constant attendance thirty-five, and at times many others. The meetings were for preaching, prayer, reading the scriptures, and inquiry. At the end of the fifth day, Sunday, January 28th, twenty-eight were baptized on a profession of their faith in the Lord Jesus Christ. These meetings and baptisms almost made me think another day of Pentecost was being given us. I have seen many revivals at home, and witnessed many precious outpourings of the Holy Spirit, but I never saw such a blessed time as this was, never such faith and such love for Jesus the Saviour. The simple reading of the last two chapters of Matthew, or repeating the narrative of Christ's death on the cross for us, and for the sins of the whole world, would move them all to tears, and many of them would sob aloud as though they had just lost their dearest friend. Their faith is simple, but oh, how strong! Such faith as these little ones possess would be a treasure to any one, even the best Christian, and must result in the conversion of a great multitude of God's own children.

"The great work at Tulla Konda Paud must not be neglected; if we move forward and you send us the men, *earnest* men, full of love and good works, the time is near when thousands of the Telugus will be given to Christ. The Lord will send them *just as fast as we can tell them about Jesus;* there is no doubt about it."

Bro. Clough was not mistaken in reading the signs of the times: converts have come, and are coming as fast as we can take care of them, and, for that matter much faster, and they are now numbered by thousands.

The work in Ongole moved right on until in January of last year, when Mr. Clough left the station to go home to America for a time. There were 1658 *communicants* living in 191 villages. Rev. J. McLawrin and wife, who joined in 1870, took charge of the station until his return. Under their care there has been no check, the baptisms being more numerous than ever. During one tour, the first of this year, he baptized nearly 300.

Aside from the central school of this station,

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which is large and flourishing, there are 22 village schools, with over 300 boys and girls in attendance. The Christians have to provide food for the teachers.

There are some men who compensate themselves for the want of liberty to strike men by the bitter things they learn to say, words that give more pain than any blows, and who fancy that they are showing their zeal for the truth in this way. They know not that they are simply indulging a subtle kind of self-idolatry: what *they* think is the truth, and if any man is hurt by it so much the worse for him.

TELEGRAPHIC NEWS.

London, July 10th: A meeting was held to-day at Stafford House, the Duke of Sutherland presiding, to discuss a proposition to subscribe the sum of £60,000 with which to make a present of a short railway to the Emperor of China. The object of this present is to demonstrate the utility of railways. In consequence, however, of a rumour that arrangements had actually been made to proceed with the construction of a railway from Tientsin to Pekin, it was proposed that the subscription-list should not be proceeded with, although many donations had been promised, and an influential committee appointed to take the preliminary steps.—The English troops burned El Mini on June 14th, because the inhabitants had given assistance to the Ashantees, who hold the surrounding country. The Ashantees severely defeated the Fantees on the 6th ultimo.

Berne, 10th: An International Congress is to be held at Berne on the 1st September to arrange for a common postal treaty.

Paris, 10th: The second instalment of the fifth milliard has been paid to Germany.

London, 11th: According to private advices received from St. Petersburg, General Kaufmann returns to Tashkend, with his troops, about the middle of August. In the House of Commons last night, Mr. Gladstone denied that the privileges of the Lords were violated in dealing with the Appellate Jurisdiction Bill. He proposed to proceed with the constitution of the Supreme Court of Appeal, omitting the words "extinguishing the jurisdiction of the Lords," and leaving to the latter the opportunity of spontaneously relinquishing their privileges.—The Tichborne prosecution is finished, and the trial has been adjourned until the 21st inst.

Paris, 11th: An International Commercial Congress is proposed to be held in Paris for the purpose of adopting a single treaty between all foreign powers, based on the treaty of 1860.—There has been a review of 80,000 troops at Longchamps in honour of the Shah.—The Germans have commenced the final evacuation of France.

London, 12th: The betrothal of H. R. H. the Duke of Edinburgh and the Grand Duchess Marie Alexandrovna of Russia was announced yesterday. The English Press express warm satisfaction.

Madrid, 12th: The Carlist leader Saballs, with 4,000 troops, has surprised and utterly routed the Republican forces under General Calbrinetty, near Repolu. General Calbrinetty was killed.—3,000 workmen have made a proclamation at Alcoy; the town hall and other buildings were afterwards burnt.

London, 13th: Prince Arthur has gone to Norway to represent Her Majesty the Queen at the approaching coronation.—The *Twelfth of July* passed off quietly in Ireland.—The British forces have captured and burnt El Mini and defeated a force of 3,000 Ashantees. A fresh attack of 30,000 Ashantees is apprehended; the British force is small.

St. Petersburg, 13th: The Khan of Khiva has declared himself the vassal of Russia; in consequence of which General Kaufmann has restored him to power, and appointed an administrative council during the stay of the Russians. The Khan has abolished slavery.

Madrid, 13th: Terrible atrocities have been committed at Alcoy by the troops about Jack Town. The Internationalists are said to be masters of Carthagena. An insurrection has broken out at Malaga; several assassinations are reported.

London, 14th: It is officially announced that France is negotiating with England and Belgium for the prolongation of the Commercial Treaty of 1860 till 1876 when the treaties at present in force with other powers will terminate.—Telegrams from Spain announce that the Republican troops have entered Alcoy; the leaders of the insurrection had, however, previously escaped. An Envoy from Kashgar has arrived at St. Petersburg.—Fresh shocks of earthquake have been felt in Italy.

Paris, 14th: There was an uproarious scene at the sitting of the National Assembly on Saturday last.—Yesterday a magnificent fête was held in honour of the Shah. The city was brilliantly illuminated, and there was a torchlight procession in which 6,000 soldiers took part.—Two Radical papers have been suspended at Lyons.

15th: The Assembly was the scene of another tumultuous sitting yesterday, originating in a personal question. The Government have introduced a bill empowering the Permanent Committee to authorize the prosecution of attacks made upon the Assembly.

London, 15th: The conferences between the masters and men in the building trade have come to no satisfactory conclusion. The strike will commence on Saturday next.—There is a great depression on the Stock Exchange.—In the House of Lords last night, Earl Carnarvon moved for the production of the correspondence between Baron Reuter and Her Majesty's Government concerning the Persian Concession; His Lordship commented on its extensive nature, and asked what were the intentions of Government. Earl Granville replied, and said that he desired to see the realization of the Concession, and the prosperity of Persia, by material improvements, but added that any official action was undesirable.—Prince Arthur is expected at Copenhagen to solicit the hand of the Princess Thyra of Denmark.

Madrid, 16th: Don Carlos has re-entered Spain and issued a stirring proclamation to the people. The Ministers for Foreign Affairs, for Justice, and for Finance have all tendered their resignations to facilitate the formation of a homogeneous ministry.

London, 17th: Mr. Gladstone announced in the House of Commons last night that he had decided to abandon the extension of the Judicature Bill to Ireland and Scotland, preferring the certainty of an encomplete measure to the risk of a complete one.—Further reinforcements are being sent to the Gold Coast.—The reply of the Shah of Persia to the address presented by the Parsees of Bombay has been published. His Majesty promises on his return to his dominions, to inquire into their grievance, and to redress it should it prove to be well founded.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore, July 11th:*

For Southampton.—Mr. Senior; Mr. John Evans; Mrs. E. Summers; and Mr. Davis's servant.

For Aden.—Mr. Nusserwanjee Cowasjee.

Per P. and O. Str. *Khedive, July 18th:*

For Southampton.—Mrs. Walker and two children; Mr. George Gough; Mr. and Mrs. John Marshall; Mrs. H. R. Clarke; Mr. and Mrs H. M. Grant; Capt. Dyke; Major Smith; and Mr. and Mrs. W. Macaulay.

For Brindisi.—Mr. W. E. Purser; Lt.-Col. R. Johnstone; and Capt. Eckford.

For Venice.—Mr. A. Fiddian; Mr. W. Lloyd; and Mr. C. Hamer.

For Suez.—Mr. F. W. Pickering; Dr. J. Anderson; Mr. Hajee Mahomed Bulcha Sahib, a child and two servants; and Capt. G. D. Jackson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Ellora, July 16th:*

From Southampton.—Mr. R. C. Dobbs and Mr. Wilkinson.

From Brindisi.—Mr. Vans Agnew; Mr. Keily; Mr. G. A. Barnett; Mr. W. L. Thomas; Col. Kennedy; and Mr. and Mrs. T. Hamilton.

From Suez.—Mr. C. Fraser.

Per P. and O. Str. *Arabia, July 16th:*

From Genoa.—Mr. and Mrs. G. J. Skinner; Mrs. Grey; Rev. Willkomm and three companions, and Mr. Clark.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

SCHWARZ—July 14th, at Poona, the wife of the Rev. C. F. Schwarz, C. M. S., of a daughter.

MARRIAGE.

LEES—PURVIS—July 17th, at St. Thomas's Cathedral, by the Rev. T. K. Weatherhead, Robert C. Lees, of Dhollera, to Emma, eldest surviving daughter of Mr. George R. Purvis, Purvis's Agency, Bombay.

DEATHS.

PRESCOTT—July 11th, at Nasik, Percival, the fond and beloved infant son of Mr. and Mrs. Henry Prescott, aged 1 year and 10 days.

SWIFT—On the 11th July, at Byculla, Charlotte, the infant daughter of Alfred and Emma Charlotte Swift, aged 5 months and 10 days.

JOLLEY—July 14th, at Middle Colaba, Olive Constance, the infant daughter of Mr. David Jolley, Harbour Master, aged 1 year 7 months and 15 days.

MACLARAN—July 13th, at Tanna, Francis Hugh, the beloved son of F. B. Maclaran, Esq., aged 7 months.

SUBSCRIPTIONS TO BOMBAY GUARDIAN.

Received July 1 to July 15, 1873.

E. Neale, to January 11th, 1874, Rs. 5-0-0; W. Köbke, July 1st, 1873, Rs. 2-0-0; Mr. King, February 8th, 1873, Rs. 4-8-0; Dr. A. Chundroba, May 24th, 1873, Rs. 3-5-0; Colonel Holland, C.B., September 31st, 1873, Rs. 4-13-0; J. Rose, December 31st, 1873, Rs. 5-13-0; Captain G. A. Jacob, March 1st, 1874, Rs. 9-10-0; R. G. Bhore, January 18th, 1874, Rs. 9-12-6; Lieut. C. H. Scott, September 30th, 1873, Rs. 2-2-6; Rev. J. Gray, June 17th, 1874, Rs. 9-10-0; Lieut. S. Churchill, February 24th, 1874, Rs. 10-0-0; T. McGuire, December 31st, 1873, Rs. 4-13-0; H. Beaumont, December 31st, 1873, Rs. 10-7-0; S. S. Bengalee, September 4th, 1873, Rs. 4-0-0; Captain Bourdillon, June 28th, 1874, Rs. 9-10-0; G. Ainsworth, September 1st, 1873, Rs. 2-0-0; Rev. H. J. Gladwin, May 3rd, 1874, Rs. 9-10-0; Lieut. S. Jacob, March 15th, 1874, Rs. 9-10-0; Rev. R. Winsor, June 15th, 1874, Rs. 9-6-0; Dr. Bhaoo Daji, July 31st, 1873, Rs. 2-6-0; Dr. J. Vitters, April 12th, 1874, Rs. 8-0-0.

Advertisements.

THE

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Table of Contents.

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II. Training of Native Preachers.
III. Relations of the Native Aristocracy to the British Government. By the Rev. M. A. Sherring, Benares.
IV. Early Glimmerings of Divine Truth in India. By the Rev. S. Mather, Trevandrum.
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Works may be presented either—

(1) Of a high standard of composition, and elaborate in their treatment of the subject; or

(2) Simple and elementary both as to style and matter.

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The works may be either in Hindi or Urdu. They may be translations or adaptations of works in other languages, as well as original; and there is no restriction as to the nationality or residence of the writer.

Each work intended to compete for these awards should be accompanied by a sealed envelope containing the author's name and address.

REV. T. S. WYNKOOP, Secretary,
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